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ABSTRACT

The study presents findings and recommendations regarding education of Alaska natives (Eskimos, Indians, and Aleuts). The paper was prepared for the governor of Alaska by the Commission on Cross-Cultural Education of Alaska, which was designed to find ways to provide new meaning to education for Alaska's multicultural society and to provide maximum educational opportunity. Among the factors explored in the study were socioeconomic status, health, community background, school programs (including preschool through adult education and college), teacher attitudes, linguistic and cultural differences, boarding schools, curricular changes, and parental involvement in education. Recommendations include providing the most efficient possible move into the white world, with enhancement of self-image and promotion of native pride to keep the cultural continuity. It is noted that professional development of teachers, research data, and improved facilities are needed. (EL)

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TIME FOR CHANGE

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EDUCATION OF ALASKA NATIVES

A Statement of Preliminary Findings and Recommendations Relating to the Education of Alaska Natives

Prepared for Governor Keith H. Miller

by

The Governor's Commission on Cross-Cultural Education

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PREFACE

Cross-cultural education means different things to different people. To some, it means teaching members of minority groups the manners and mores honored by the dominant society. However, such a concept connotes a one-way transmission of culture and is too narrowly conceived to be applicable to the purposes of the Governor's Commission on Cross-Cultural Education.

In Alaska today, we have a unique opportunity to provide new meaning to the concept of cross-cultural education. Our society is a composite of elements drawn from many different cultures. A means must be found to best utilize the many facets of our multi-cultural society in order to provide each individual, regardless of background, maximum educational opportunity.

It is necessary to define the goal of the Governor's Commission on Cross-Cultural Education to establish its scope and limitations. Before doing so, it should be noted that the creation of the Commission has served one end: it acknowledges the need for cross-cultural education. The Commission by its very existence gives support to the position that an emergency exists in Alaskan education. Changes in educational process are continually being proposed but are seldom carried out or are carried out too slowly or inadequately. As a recent witness before the Senate Sub-Committee on Indian Education testified:

> School organizations everywhere are designed for stability--not for change. Change ideas always have trouble making their way through educational systems. That's not all bad, but certainly impermeability is no virtue in school systems.

> When change becomes almost impossible, the enterprise is in a fair way of dying. It has become apparent in public schools that the process of controlled, planned change is of the very highest priority. Indeed, almost all recent federal education legislation has stressed innovation and change as the first priority.[1]

The Commission has the responsibility for stressing the critical nature of the issues and declaring the necessity to immediately improve education.

The Commission's goal and the five means for implementing this goal are as follows:

Statement of Commission's Goal

> To encourage improvements in the quality of education for Alaskan learners of all ages as this education operates in cross-cultural settings.

Means for Carrying Out Commission's Goal

1. By identifying problem areas, ordering them in priorities, and seeking solutions to problems identified.
2. By serving as a clearing house for program proposals addressed to problems of cross-cultural education and encouraging such proposals when they are consistent with the goal of the Commission.
3. By assuming the duties of the Governor's former Rural Education Commission and joining with the State of Alaska and the Bureau of Indian Affairs in reviewing and revising as appropriate "An Overall Education Plan for Rural Alaska."
4. By providing a forum through which cultural minorities may express their ideas, hopes and concerns regarding educational programs.

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[1] Leon Ovsiew, Professor of Educational Administration, Temple University.

5. By stimulating the initiation or sponsoring of studies necessary to a better understanding of issues in cross-cultural education by recommending action programs.

It needs to be stressed that the above list of purposes cannot be realized without direct involvement of the Native people of Alaska and other ethnic minority groups. Goals of education in Alaska's cross-cultural environment must be the goals developed in partnership with all ethnic groups in the state. Research that the Commission may sponsor should be done with Native members included in the group of researchers. Curriculum that may be developed must be proposed as an outgrowth of direct involvement by all ethnic groups in the state. Teaching materials prepared must have Native people as part of the production group. Training of personnel encouraged by the Commission must be done with direct involvement by people of the Native community. Finally, any future programs for educational development considered by the Commission must be done with direct participation by the Native people. In essence, the ultimate purpose of the Commission is to provide a device for direct Alaska Native and other minority group involvement in all educational programs to be developed in the future.

Chapter I

The Social and Economic Status of Alaska Natives*

About four-fifths of Alaska's 280,000 people are not Alaska Natives. Most live in or near urban places and lead lives very much like those of other Americans. They are, by and large, regularly employed. Most families earn more than $10,000 per year, although a few earn less than $2,000. Virtually all adults have completed primary education, and the median educational level is more than 12 years.

The other one-fifth--the Eskimos, Indians and Aleuts--spring from cultures very different from those of other Alaskans or other Americans. Most of them live in widely scattered settlements across the half-million square miles of Alaska. In an economy based essentially on a pattern of life of subsistence fishing and hunting, the large majority of these Alaskans are unemployed or only seasonally employed. Although some few of the families have incomes of $5,000 or more annually, most of them live in poverty. And, approximately seven out of ten adults had less than an elementary school education in 1960.

Largely because cash income is lacking and the costs of purchased goods and services are high, most Natives live in small, dilapidated or substandard houses under unsanitary conditions. Partly as a result of these conditions, but also because of unbalanced diets and other factors, they are more often victims of disease, and their life span is much shorter than that of other Alaskans.

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* The material in this section is adapted in large part from Alaska Natives and the Land, (Washington, D.C.: U. S. Government Printing Office, 1968).

Another dimension of the contrast between the Native and non-Native sector of the population is the lack of opportunity for economic advancement among most Natives. They are not only undereducated for the modern world, but they are living in areas in which adequate education or training cannot be obtained, there are few jobs, little or no economic growth is taking place, and little growth is forecast. And, though there is some evidence of geographic mobility, they have tended to remain in areas occupied by their parents.

Most current estimates put the number of Eskimos, Indians and Aleuts residing in Alaska at about 55,350 people. Except for about 1,050 Indians who live on two small reservations, the Natives live in towns and villages throughout the half-million square miles of the state--an area greater than the combined areas of the 19 most eastern states of the United States.

Although some migrations of Native persons from their original habitats have occurred, generalizations about the regions occupied by each of the major groups can still be made. The Eskimos, who make up somewhat more than half of the total Native population, live on the western and northern coasts of Alaska along the Bering Sea and the Arctic Ocean. The next largest group of Natives, the Indians, live in southeastern, interior and southcentral Alaska. And the Aleuts, the smallest of the three groups, live in southwestern Alaska along the Alaskan Peninsula and the Aleutian Chain. Principal exceptions to these patterns are those persons and families who have moved to urban areas, particularly Anchorage and Fairbanks.

The civilian resident population of ten census districts in northern and western Alaska and one district in the southeastern part of the state is predominantly Native. In these districts three of five persons are Eskimos, Indian or Aleut; in the rest of the state only one person in ten is a Native.

More than 70 percent of Alaska's Natives (about 38,800 persons) live in 177 villages or towns that are predominantly Native--places where half or more of the residents are Natives. Half of these communities have a population of 155 persons or less. Another 22 percent of Alaska's Natives (about 12,330 persons) live in six cities--Anchorage, Fairbanks, Juneau, Ketchikan, Kodiak and Sitka. Most of the others live in smaller non-Native communities such as Wrangell, Petersburg, Kenai or Seward, but there may be as many as a few hundred at isolated one- or two-family locations.

Migration to urban centers is occurring. In 1960, the total Native population of Alaska's six largest cities was 5,297. Today, it is about two and one-half times that number. Ten years ago Native school enrollment in these communities was well under half what it is today--a further indicator of migration. In Alaska's largest city, Anchorage, the number of Native school children is seven times what it was in 1957.

Migration to some large Native towns is also occurring. Both Kotzebue and Bethel have grown to nearly 2,000 persons, more than tripling their 1950 populations. Barrow, with over 2,000 persons, has more than doubled in size since 1950.

Migration of Natives to other states goes unrecorded, but such migration appears to be less than one percent annually. The number of Alaska Natives residing in other states or nations today is unknown. Nearly one of six Tlingit and Haida claimants who completed informal census reports between 1961 and 1964 were in other states or foreign countries, but migration outside Alaska by Eskimos or Athabascan Indians is undoubtedly less than that of the more acculturated Indians of Southeastern Alaska.

While migration to urban centers in Alaska and to other states is occurring, villages are not vanishing from the scene today, as is often assumed. Thirteen fewer separate Native villages (of 25 or more persons) are in existence today than were indicated in the 1950 census. However, more than 80 percent of the communities continuing to exist are larger than they were 17 years ago, and more than half are growing more rapidly than the approximate rate of net natural increase. The aggregate population of Native communities is a third larger than it was in 1950.

The Alaska Native population is a young population. The median Native age is 16.3 years. More than 77 percent of Natives are younger than 35 years of age. The youthfulness of the population is the result of a short life span, and a high birth rate coupled with recent reductions in infant mortality. Median family size among Alaska Natives is 5.3 persons. According to 1960 census data, the balance in numbers between the sexes is nearly even: 108 males for each 100 females.

Although the crude rate of natural increase remains high (28.9 per thousand in 1966) it has declined from the record high registered in 1960 when it was 38.4 per thousand. The decline in the last few years in part may be attributable to family planning.

Estimates of the future size of Alaska's Native population made by Dr. George W. Rogers of the University of Alaska range from 60,900 to 83,000 in 1980 and from 77,000 to 141,000 by the year 2000. Both high and low projections, Rogers points out, "reflect differences in the resulting Native population reaction to the total economic setting implied in the low and high population estimates."

Alaska Natives are, of course, citizens of the United States and Alaska. While they have special status under federal law as aboriginal people of Alaska, they are not wards of the government. Natives vote, hold political office, serve in the armed forces of the United States, pay taxes, and otherwise accept and exercise the rights and duties of citizens.

As in other ethnic groups of the citizenry, there is not only similarity within the group but variety as well. Some Alaska Natives are very much like white Alaskans. Though their cultural heritage is far different from that of non-Native Alaskans, these Natives are not distinguishable in terms of their style of dress and living, jobs, wants and aspirations. Other Alaska Natives, depending upon, among other things, whether they are Eskimos, Indians or Aleuts, where they live and probably their age, are culturally different. Most are residents of predominantly Native communities. Between those who are very much like other Alaskans in their style of life and those very unlike other Alaskans are large numbers of persons who are at varying stages of culture change.

Adult Natives today are likely to have less than an eighth grade education. Of the nearly 25,000 non-white, non-Negro persons fourteen years or older in 1960, nearly all of whom were Natives, 50 percent had completed no more than the sixth grade and only 21 percent had completed the seventh or eighth grades. Fourteen percent had gone to high school, but only 8 percent had been graduated. Two percent went to college, but only a small fraction of one percent had completed four years or more.

Among Alaska Natives generally, more persons are unemployed or are seasonally employed than have permanent jobs. Over half of the work force is jobless most of the year. For them, food gathering activities provide basic subsistence. Only one-fourth of the work force has continuing employment.

The Alaska Native work force, urban and rural, is estimated to be composed of 17,000 to 18,000 persons. Others in the population are under 16, in school, old or disabled, or have dependent children for whom no child care exists. Of the work force, 50 to 60 percent are jobless in March and September, according to recent semi-annual reports compiled by the Bureau of Indian Affairs. At these times only half of those employed have permanent jobs. In the summers, when no estimates are compiled, joblessness among Natives across the state may drop to 20 or 25 percent.

In urban areas, Natives work at a variety of permanent and temporary jobs. Some few are self-employed, but most are employees. While some are carpenters, electricians, equipment operators, and government employees of various occupations, most are unskilled workers or construction laborers.

In urban areas Native unemployment appears to be higher than among non-Natives. Lacking education and marketable skills, the villager is not usually equipped to compete in the job market. Another reason, according to the president of the Alaska Federation of Natives, is that "they're meek when they come out of the village. If somebody tells them 'no' when they go to ask for a job, they are not likely to come back. The few who make it--they're good."

Year-round jobs in most villages are few. Typically the opportunities are limited to positions such as school maintenance man, postmaster, airline station agent, village store manager, and possibly school cook or teacher aide. In these places, other adults gain income through the sale of furs, fish, or arts and crafts; find seasonal employment away from the villages as firefighters, cannery workers, or construction laborers; depend upon welfare payments, make their National Guard income stretch mightily; or , as is usually the case, (1) provide for the bulk of their food supply by fishing, hunting, trapping and other activities of food gathering; and (2) rely upon a combination of means to obtain the cash needed for fuel, some food staples, and for tools and supplies necessary to the harvest of fish and wildlife.

Incomes of urban Natives are higher than for their rural counterparts, but substantially lower than for urban whites. Median income per capita in 1959 for urban Indians with income--no data exists for urban Eskimos and Aleuts--was $1,863; for whites with income the same year it was $4,768. Median per capita income for rural Natives with income was $1,204. About one of five whites was without income; about one of three Indians was without income. Owing to the high cost of living in Alaska, the low median income of Alaska Natives cited understates the extent of poverty.

Recent studies, while not being all-inclusive, suggest that the poverty implied for urban and rural Natives in the 1960 census persists. In urban Fairbanks in 1967, "most of the Indians...are living in poverty. The Eskimos are poor to a lesser extent." In the Eskimo village of Hooper Bay in 1966, approximately half of the 70 village households averaged less than $2,000 cash income; only 15 percent received incomes of more than $3,000. In the Indian village of Venetie in 1967, half of the families subsisted on incomes below $2,000.

Considered in comparison with the total population of the state, Alaska's Natives constitute a disproportionate ratio of those receiving welfare payments from the State of Alaska. While Natives comprised only about 20 percent of the civilian resident population of the state, they made up (in 1966-67) almost 65 percent of the Aid to Disabled recipients, almost 71 percent of the Old Age Assistance recipients, about 80 percent of the Aid to Dependent Children recipients, and nearly 90 percent of the Aid to the Blind recipients.

Welfare payments also go to needy Natives who are not eligible for categorical programs of public assistance administered by the state. These payments (which correspond to general relief afforded the non-Native sector by the state) are made under the general assistance program of the Bureau of Indian Affairs. During the fiscal year 1967, 2,814 unduplicated cases--heads of families or other adults--received general assistance funds. Including children or other dependents, 10,406 persons benefited from the program. Amounts of general assistance payments vary with the circumstances of each recipient and the duration of assistance. Total expenditures of $1,200,000 in 1967, however, averaged to about $115 per person over the year.

The health status of Alaska Natives is indicated by the fact that the average age of death is about half of that of other Americans. In 1966 the average age of death among Natives was 34.5, a slight increase over the preceding year. And by any measure, the health status of Natives is inferior to that of other Alaskans.

The crude death rate of Alaska Natives is more than twice the rate of white Alaskans. There were 478 Native deaths in 1966, or 9.6 deaths per thousand estimated population; in the white population there were 810 deaths or 3.8 deaths per thousand. While the Native death rate is high, it is only about half what it was in 1951.

The three principal causes of death in the Native population in 1966 were accidents, influenza and pneumonia, and diseases of early infancy. The death rate of Natives as a result of influenza and pneumonia was ten times the rate of Alaska whites; as a result of accidents, three times; and suicides, double the rate. Since 1950, the number of people who died from tuberculosis has declined from 222 in that year to 6 in 1966.

The infant mortality rate of Alaska Natives, a significant factor in the overall death rate, is also more than twice the rate of white Alaskans. More than one-fifth of the total Native deaths in 1966 occurred in persons under one year old; these 102 deaths resulted in an infant death rate of 52 per thousand live births. Among white Alaskans the rate was 22.

Bronchopneumonia was the leading cause of hospitalization among Alaska Natives in fiscal year 1966. The 582 patients admitted constituted almost 6 percent of the total admissions of the year.

Hospital admissions for the ten leading causes amounted to nearly one-fourth of all admissions. The other nine leading causes in descending rank were fractures, otitis media (infection of the middle ear), gastroenteritis and colitis (diseases of the digestive system), pulmonary tuberculosis, lacerations and open wounds, hypertrophy of tonsils and adenoids, lobar pneumonia, acute brain syndrome associated with intoxication, and cellulitis and abscess (infections of skin and deeper tissue).

Native children require hospitalization because of respiratory diseases more often than for any other single category of health problem. In fiscal year 1966, the rate of incidence per thousand was about 46. Three other major causes of hospitalization among children by rate of incidence were accidents, otitis media, and gastroenteritis.

Mental health problems are severe among Alaska Natives today. As noted above, personality disorders rank third in incidence in the population. Acute brain syndrome associated with intoxication is the eighth ranked cause for admission to hospitalization. And over a 16-year period in which the population grew by about 50 percent, the number of suicides and persons dying of alcoholism doubled.

If, according to Dr. Joseph Bloom, former Chief Psychiatrist of the Division of Indian Health, mental health problems are broadly construed to include not only mental illness and alcoholism but also child neglect and delinquency and other behavioral problems, then mental health problems should be considered as the major health problem of Alaska Natives today.

Chapter II

Natives and Schools, 1969

Nearly one-fourth of the 80,296 students attending elementary and secondary schools in Alaska in mid-1969 are Alaska Natives. Well over half of these 19,752 Eskimos, Indians and Aleuts are attending schools in villages or other predominantly Native communities--small, remote settlements characterized by low levels of formal education among adults, widespread use of Native languages, and reliance upon food gathering, seasonal employment and welfare payments as economic bases. Most of the other 7,332 Native students are attending schools in Alaskan cities where they comprise a small minority of the population. Another 1,088 Native students are attending boarding schools in other states.

Because of the great differences in the patterns of life between the Native villages and other towns and cities of the state, that division is made here for the purposes of the analysis.

I. NATIVE COMMUNITIES

Pre-School Programs

The only pre-school programs operated in Alaska, aside from a few small private schools, are those funded by the U. S. Office of Economic Opportunity.

About 930 three, four and five-year old children--nearly all of whom are Alaskan Natives--are enrolled in full-day Head Start classes in forty villages. Activities in these classes are like those in kindergartens with some language, art and music instruction, as well as free play. The purpose of the program in the villages is chiefly one of providing experiences to prepare the child for school. Another eighty children who are less than three years old are associated (with the parents) in Parent-Child Centers in Kotzebue and Hoonah.

Elementary Education

Two of every three Alaska Native elementary students are attending school in predominantly Native communities. (See Figure 1). Of these 11,211 children, 9,055 are attending 150 schools operated directly by the State of Alaska or the United States Bureau of Indian Affiars.

All 73 day schools operated by the Bureau of Indian Affairs are in Native villages. There are 5,962 children enrolled in grades kindergarten through eight, of whom 5,797 are Alaska Natives. Of the 73 schools, four offer kindergarten and four offer work beyond the eighth grade. Sixty-seven of the schools provide a beginners' class, which enrolls six-year olds. Total enrollments in the elementary grades range from 19 to 139 pupils. Enrollments are larger in the Bureau schools on the average than in the state operated schools. There are 12 one-teacher schools; another 33 are two-teacher schools.

Total enrollment in these schools by grade ranges from 494 in grade seven to 737 in grade one. There are 80 children in kindergarten and 691 in beginners' class. (See Figure 2). Thirty-three of these Bureau schools are attended only by Native children.

The Division of State Operated Schools of the Alaska Department of Education operates 77 schools in predominantly Native communities enrolling 3,258 Native children in the elementary grades. Thirty-eight of these schools are attended only by Natives. Of the 77 schools, only 8 offer kindergarten; only 6 offer course work beyond the eighth grade. Enrollments in these elementary schools range from 9 to 136. Thirty-one are one-teacher schools; another 24 are two-teacher schools.

FIGURE I

NATIVE ENROLLMENT
PREDOMINANTLY NATIVE COMMUNITIES AND OTHER PLACES
1968-1969

	Elementary	Secondary	Total
Predominantly Native Communities			
Boroughs or cities	1,800*	480	2,280
State of Alaska	3,258	441	3,699
U. S. Bureau of Indian Affairs	5,797	118	5,915
Private or denominational	356	180	536
	11,211	1,219	12,430
Other Communities in Alaska			
Boroughs or cities	4,562	1,509	6,071
State of Alaska	151	72	223
U. S. Bureau of Indian Affairs	229	622	851
Private or denominational	60	117	177
	5,002	2,320	7,322
Total	16,213	3,539	19,752
Outside of Alaska		(1,088)	
	16,213	3,539	19,752

*Estimate for villages within boroughs based upon 1967-68 enrollments.

FIGURE 2

NATIVE ENROLLMENTS BY GRADE IN STATE AND FEDERAL SCHOOLS IN PREDOMINANTLY NATIVE COMMUNITIES 1968-1969

Grade	Bureau of Indian Affairs Day School		State of Alaska Day School
K	80		170
B	691		
1	737		620
2	714		524
3	724		402
4	669		411
5	559		412
6	597		301
7	494		367
8	496		382
9	93		176
10	25		163
Ungraded	36	Grade 11	157
		Grade 12	102

During the first quarter, total enrollment in these schools by grades ranged from 301 in grade six to 620 in grade one. There were 170 children enrolled in kindergarten. (See Figure 2).

Most of the other 2,356 Native children attending elementary school in predominantly Native Communities are in schools operated by boroughs or cities. About 1,350 Native pupils are attending elementary schools in eleven city school districts and the Bristol Bay Borough. Another 450 children are enrolled in ten village schools operated by three other boroughs. Elected school boards guide educational programs in these boroughs and cities. An additional 356 Native children in the elementary grades attend denominational schools in seven western villages.

Secondary Education

About one in four Alaska Native secondary students is attending school in a Native community. Of these 1,219 Native youth, 480 are in nine high schools operated by cities or boroughs; 441 are in the six secondary schools and the Beltz Regional High School operated by the State of Alaska; 118 are in secondary programs in six village schools operated by the Bureau of Indian Affairs, and 180 are in three village secondary schools sponsored by religious groups.

In the 77 villages where schools are operated by the State of Alaska, only six schools offer work beyond the eighth grade and one of these offers only the ninth and tenth grades. In the

73 villages where schools are operated by the Bureau of Indian Affairs, only four schools offer ninth grade courses, and only two offer tenth grade courses. In the ten village schools operated by boroughs, local school opportunity also ends at the eighth grade. In three of the twelve city or borough school districts, which are predominantly Native, no local secondary programs are available. For most village children, then, high school education must be obtained away from their homes.

Educational Administration of Programs

The two agencies of greatest importance to the education of village children are the State and the U. S. Bureau of Indian Affairs.

The goals of the educational program of state schools, as described in An Overall Education Plan for Rural Alaska, are stated as follows:

> Our democratic way of life is founded upon the ability of people to govern themselves through representative government, a recognition of the dignity and integrity of the individual, and a great spiritual heritage.
>
> The Constitution of the State of Alaska, Article VII, states: 'The legislature shall by general law establish and maintain a system of public schools open to all children of the state...' To meet this requirement in a sparsely populated state the size of Alaska, a variety of public schools must be established to meet the needs of students living in villages, small towns, and large urban communities. In stating the responsibility of the school, one must not overlook the function of the home where manners, standards of morality, and loyalties are first taught; and basic attitudes are largely molded. The role of the church and other educative agencies within the community in the development of moral, spiritual, and ethical values must be recognized.

In the practical application of this philosophy, the following opportunities shall be provided each student to the maximum of his capacity:

1. to learn to think critically and act effectively through the mastery of the basic skills and knowledge embodied within the major achievements of civilization;
2. to gain knowledge of and to develop and cherish a commitment to his own national and spiritual heritage and culture, as well as that of other people;
3. to develop intellectually, emotionally, morally, and socially so that problems of everyday living can be successfully attacked and solved;
4. to develop a purpose for living with standards and values which embody honesty, integrity, self-reliance, self-determination, pride and ambition;
5. to develop a healthy body;
6. to develop intellectual curiosity and creativity; and
7. to acquire the basic preparation culminating in salable skills for various vocations, professions, or careers in society.

Policy for state schools is set by the seven-member State Board of Education appointed by the Governor. Supervision of the schools is one of the responsibilities of the the Commissioner of the Department of Education in Juneau who is named by the Governor following a school board recommendation. Operation of the schools is the responsibility of the Division of State Operated Schools located at Anchorage, and direct supervision of the schools is charged to area superintendents located at Tanana, Dillingham, Glennallen, Tok and Fort Yukon, or to superintendents of single schools such as at Bethel.

Operation of federal schools is carried out under regulations and guidelines issued by the Washington, D. C., office of the Bureau of Indian Affairs and in accordance with policies and regulations developed within the area headquarters office of the B.I.A. in Juneau. Direct supervision of the operation of the schools rests with district principals at Nome, Fairbanks, and Bethel--field offices of the B.I.A. in areas having federal schools.

The objectives of the education program are described in the B.I.A. Field Manual:

> The basic educational objective of the Bureau of Indian Affairs is to assure adequate educational opportunities for all Natives of one-fourth or more degree of Native blood. This basic educational objective includes the following:
>
> (1) To obtain school facilities for eligible Natives not now in school.
>
>   (a) To increase enrollment in available public and federal schools.
>
>   (b) To secure construction of needed school plants through applicable laws and appropriations.
>
>   (c) To provide temporary facilities to meet emergency situations.
>
>   (d) To initiate other less traditional arrangements for providing educational opportunities for isolated family units.
>
> (2) To carry out an effective program in federal schools designed to prepare Natives for successful living.
>
>   (a) To develop basic academic skills.

(b) To develop an understanding of the social and economic world and to help Natives secure improved standards of living.

(c) To develop understandings and practices which will assure optimum health.

(d) To provide vocational training which will qualify Natives for gainful employment.

(e) To provide adequate training for students desiring to enter special schools and institutions of higher learning.

(f) To make available financial aid and other assistance to qualified students seeking advanced training.

(g) To provide guides for planning and conducting local school programs based on the needs of Natives.

(h) To develop materials and teaching aids.

(i) To provide opportunities for professional growth of employees through in-service training, conferences, seminars, workshops, meetings, advanced courses.

(j) To provide for research and surveys.

(k) To provide technical consultation in guidance, health education, home living, and other fields.

(3) To secure for all Natives the educational opportunities provided for other citizens through our system of public education.

(a) To transfer the operation of Federal schools and school plants to the State through orderly procedures, and to secure the active participation of local Natives, employees, and public school officials in all phases of the transfer.

(b) To assure adequate educational programs in public schools enrolling Natives.

(c) To provide financial aid to qualifying public schools.

(4) To develop on the part of Native groups, state and local officials, recognition and acceptance of their full responsibilities for the education of Natives.

  (a) To furnish adequate information concerning responsibilities and pertinent facts needed for determining decisions.

  (b) To cooperate with other groups in formulating principles underlying responsibilities.

(5) To retain the valuable elements of Native life and to strengthen the pride of Native groups and the recognition by non-Natives as to the contribution of the Native heritage to the national life.

  (a) To include information regarding the various Native cultures in the school curriculum.

  (b) To interpret Native cultural values to non-Native groups.

(6) To secure regular school attendance for all Native children.

  (a) To cooperate with parent-teacher groups and local organizations in securing acceptance by Natives of the responsibility for regular school attendance.

  (b) To cooperate with officials in encouraging enforcement of applicable attendance laws when other means fail.

(7) To appraise periodically the need for boarding schools.

  (a) To accept applicants for boarding schools on the basis of established criteria and admit only those for whom adequate provision cannot otherwise be made.

  (b) To close boarding schools which established criteria indicate are no longer needed.

Goals for improvement of the B.I.A.'s educational program were outlined in a Presidential message dated March 6, 1968:

1. Make programs responsive to the needs of Indians.
2. Develop a concentrated effort in Indian Education with state and local agencies.
3. Make the Head Start program available to Indian children.
4. Establish kindergarten for Indian youngsters.
5. Establish a model community school system for Indians.
   (a) Have the finest teachers, familiar with Indian history, culture, and language.
   (b) Feature an enriched curriculum, special guidance and counseling programs, modern instructional materials, and a sound program to teach English as a second language.
   (c) Serve the local Indian population as a community center.

Local participation in the educational program of both the B.I.A. and state operated schools comes through elected village advisory boards or village councils. The boards were established to promote local participation in school matters and to provide greater opportunity for the community to learn to exercise their democratic rights and responsibilities. According to the B.I.A.'s Advisory Board Manual, which was patterned after the state's manual, the advisory school board should express the local community's interests, needs, and hopes for education through officials at the local, district and state levels, and its recommendations should relate to problems which are subject to local control. No action taken by the advisory group is binding on school officials. Though the advisory boards are invited to give advice on curriculum and to make suggestions for appointment to positions open to local hire (such as aides, maintenance men and cooks) there is no explicit invitation for the boards to give advice on the appointment of teachers.

A state advisory committee has been established and area advisory committees have been organized by the Bureau of Indian Affairs in the Nome, Bethel and Fairbanks areas. A National Indian Education Advisory Committee has existed for several years, and one Alaska Native serves on it. Area advisory committees have not been established by the state for its schools except in the Nome area, where an area advisory school board is organized specifically for the Beltz Regional High School.

Both the Head Start program and the Parent-Child Centers are operated by the Rural Alaska Community Action Program, Inc. (RurALCAP), a private, nonprofit corporation. Guidelines for these programs are laid down by the federal funding agency in Washington, D. C., and are interpreted in Alaska by RurALCAP, whose board of directors is made up of government and private agency administrators and representatives of the poor. Policy in Head Start classes is also influenced by village advisory committees.

II. OTHER TOWNS AND CITIES

Pre-School Programs

Kindergartens are operated by many boroughs or communities, and Head Start programs are available to a small number of children in several cities. However, summary figures of Native children attending these classes are not available.

Elementary Education

There are 5,002 Native children enrolled in elementary schools in other communities of Alaska--nearly all of them in schools operated by boroughs or cities. (See Figure I). Of the 4,562 Native children enrolled by school districts, most are in the state's largest cities: in Anchorage schools there are 1,202; in Fairbanks, 670; in Juneau, 588; in Ketchikan, 523; and in Sitka, 490. In most of these communities the school program extends from kindergarten through the twelfth grade.

The other 440 Native children attending elementary schools in non-Native communities are enrolled as follows: 151 pupils at 17 state operated or on-base schools; 229 pupils enrolled in a Bureau of Indian Affairs boarding school for underachievers at Wrangell; and 60 pupils enrolled in private or denominational schools in nine cities or towns.

Secondary Education

About one-half of the Native children enrolled in secondary schools are in non-Native communities of the state. Of 2,320 such pupils, 1,509 are attending schools operated by borough or city school districts. As with elementary pupils, many are attending schools in the major cities. In Anchorage schools there are 512 enrolled; in Fairbanks, 162; in Ketchikan, 179; in Sitka, 219; and in Juneau, 81.

Many of the Native secondary students attending schools in cities of the state are among the 360 students from villages without secondary schools who live in private homes under state sponsorship. Under this state program, which is jointly financed by the Bureau of Indian Affairs, the student's tuition is paid to local school districts, a subsistence allowance is provided to the sponsoring family, and the student is transported to and from his home village. Enrollment by grades is as follows: Grade 9, 101; Grade 10, 99; Grade 11, 93; and Grade 12, 67.

There are 622 Alaska Natives attending Mt. Edgecumbe High School at Sitka, a secondary boarding facility operated by the B.I.A. for Alaska Natives for whom secondary school facilities are not otherwise available. Enrollment by grades is as follows: Grade 9, 142; Grade 10, 235; Grade 11, 115; and Grade 12, 130.

Secondary boarding schools operated by the B.I.A. at Chemawa, Oregon and Chilocco, Oklahoma, are attended by 1,088 Native youth from Alaska. Enrollments by grades are as follows:

	Grade 9	Grade 10	Grade 11	Grade 12	Total
Chemawa	130	200	200	203	733
Chilocco	136	100	107	12	355

Educational Administration of Programs

Native children attending schools in boroughs and cities are in educational programs guided by locally elected school boards.

When they are attending state or Bureau of Indian Affairs schools, these schools have boards with advisory powers only.

III. EDUCATIONAL ACHIEVEMENT AMONG ALASKA NATIVES*

Native Adults

Adult Natives in cities and villages of Alaska today are likely to have less than an eighth grade education. Of the nearly 25,000 non-white and non-Negro persons fourteen years or older in 1960, nearly all of whom were Natives, 50 percent had completed no more than the sixth grade; 21 percent had completed the seventh or eighth grades; another 14 percent had gone to high school, but only 8 percent completed their work; and 2 percent had gone to college, but only a small fraction of 1 percent had completed four years or more.

In rural areas, adult Natives are likely to have even less formal schooling. Statistics from 1960 show almost 21 percent of rural non-farm, non-whites having no schooling and another 25 percent having completed no more than the fourth grade. There are also enormous regional differences; medians range from 1.6 to 7.0 in census districts of northern and western Alaska, and 8.2 to 9.0 in districts of southeastern Alaska.

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*The material in this section is adapted in large part from _Alaska Natives and the Land_, (Washington, D. C.: U. S. Government Printing Office, 1968).

The Natives (mostly Eskimos) of western and northern Alaska represent the lowest level of education achieved. In the ten census districts of this geographical area of 9,113 non-whites, 25 years and older, there were only 45 college graduates, 303 high school graduates, 787 eighth grade graduates, and 2,508 without any schooling. The lowest of all districts, with a median school year completed of 1.6, was Wade-Hampton in the southwestern part of the state. There, the census reports show that of 984 adults none ever attended college, only a dozen were high school graduates (but another four attended high school), and only two dozen completed the eighth grade.

Low though these levels are (especially when compared with a white Alaskan median in 1960 of 12.4), they portray a grade level of achievement higher than is suggested by test scores. Standard tests administered in 1965 to students in B.I.A. primary schools show levels of performance in the upper primary grades one or two grade levels below medians established nationally. However, it must be emphasized that while standardized tests are indicators of achievement among Native peoples, they are based upon backgrounds and experiences far different from those of Native cultures; so comparisons with national norms are less meaningful than they may appear to be.

No newer data on a statewide basis exist, but 1968 data on one region have been carefully compiled. However, although these data illustrate an apparent substantial gain in educational opportunity, they suggest that gains for Natives from villages may not necessarily accrue to villages.

Over 2,000 Natives, 16 years old and over, were interviewed in 1968 in 34 northern interior and coastal villages. Of this number, about half have completed the sixth grade of school--two to three grades above the median found eight years earlier in these districts of persons 25 years and over. But the substantial gain appears only because of the inclusion of the younger group. If they are set apart, the median level is between the third and fourth grade--about the same as it was in 1960.

The 511 older villagers (51 years or older) surveyed, not surprisingly, have the least education. About half of this number have as much as a second grade education. Only nine have completed or gone beyond high school. Of the 401 adults in the entire survey having no education, over half are in this group.

The 909 villagers surveyed who are in their thirties and forties have approximately a fifth grade median educational level. Thirty-seven, or about 3 percent, have completed or gone beyond high school.

The 975 villagers surveyed who are 16-30 years old have the highest educational median--about grade nine. And many of the 16, 17 and even 18 year olds are still in village schools. Almost 25 percent--223 persons--have completed high school or better.

Native Children

In the school year ending mid-1969, 19,752 Native youth are enrolled in Alaskan schools. Approximately 42 percent are attending schools operated by 28 different cities or boroughs. About 32 percent are attending schools operated by the U. S. Bureau of Indian Affairs. Most of the other Native children are attending one of the 108 rural, on-base, or regional schools operated by the Alaska State Department of Education. However, a few (713) are attending one of 28 private or denominational schools in the state. In addition, 1,088 secondary students are attending two Bureau of Indian Affairs boarding schools in other states.[1]

A complete picture of the number of school-age village children not enrolled in primary schools is unavailable. In 1967, the B.I.A. reported that over 95 percent of the children aged six through eighteen in villages with B.I.A. schools (almost half of the villages) were attending school. A study conducted six years ago for the B.I.A. by William Overstreet indicated that less than 40 percent of the Native children in Bureau schools in 1955 had been graduated from the eighth grade by 1962. This rate was twice that for non-Natives in Alaska. In response to questionnaires, dropouts cited overcrowded conditions of schools, the need to help parents in hunting and trapping, marriage, the difficulty of school work, and the belief that they were too old as reasons for leaving school. In fact, "three-fourths of the respondents were five or more years retarded in grade." Only 5 percent said they withdrew from school because it was a waste of time.

No current picture of secondary school-age Native children not in school exists. However, a 1962 study by Dr. Charles K. Ray showed that only 34 percent of Native people aged 14 to 19 were enrolled in secondary schools. Others had dropped out or were in lower grades. Factors contributing were reported to be unrealistic promotion and retention practices, excessive class size, lack of high school facilities, little relationship between school and life perceived by students, lack of understanding of Native cultural values by teachers, and health problems.

Students who have been graduated from high school are interested in obtaining further education, but dropouts occur in post-high school training too. Of 118 seniors graduating from Mt. Edgecumbe High School in 1963, 17 said they planned to go to college and 81 said they planned further occupational or technical training. A follow-up study of these graduates two years later, however, showed only 5 to be in college and 36 in training programs. During the 1968-69 school year, 219 Natives--more than half of whom were Eskimos--were accepted in colleges as recipients of scholarships from the Bureau of Indian Affairs. Twelve did not begin their studies, however. Another 25 students, the majority freshmen, withdrew or were suspended by the end of the year. Of a total group of 26 seniors, 13 were graduated.

Eleven years ago, Dr. Charles K. Ray of the University of Alaska directed a study of Alaska Native educational problems. Most of his specific findings--language problems, grade retardation, high dropout rates, inadequate school facilities, teacher qualifications and attitudes--are probably valid even today, though gains have been made. A broader conclusion reported in the study, A Program of Education for Alaskan Natives, is plainly true today: "Despite the fact that schools have been established in various Alaskan communities for more than half a century, an enormous gap in the education and economic well-being still exists between Natives and non-Natives in...Alaska."

Chapter III

THE CALL FOR CHANGE

The need for change in educational programs affecting Alaska Natives is suggested not only by statistics but is also called for by Native spokesmen and by others who are close observers of educational programs and their consequences. During April of 1969, these calls for change found a forum in a hearing in Fairbanks, Alaska, of the Special Indian Subcommittee of the United States Senate.

I. DEFINITION OF PROBLEMS

Educational Goals

Native spokesmen appearing before the Subcommittee who addressed themselves to the goals of the educational program for Alaska Natives emphasized two ends to be served--providing young people with a sense of self-identity and equipping them to assimilate if they chose to do so. "I think," said Representative Willie Hensley of Kotzebue, "that once we give a lot of these students from the villages the dignity they need, and let them know that they are not inferior because they are Native, that they have as much opportunity to grow in the world as anyone else, then I think we'll have licked a great portion of the problem."

Miss Margaret Nick of Bethel expressed a similar view:

> I'm sure my grandparents didn't know what my Mom and Dad would have to encounter in life...I can't predict how they should be educated, but one thing I know is, if my children are proud, if my children have identity, if my

> children know who they are and they're proud to be who they are, they'll be able to encounter anything in life. I think this is what education means. Some people say that a man without education might as well be dead. I say, a man without identity, if a man doesn't know who he is, he might as well be dead. This is why it's a must that we include our history and our culture in our schools before we lose it all. We've lost way too much already. We have to move now....

Phil Kelly, a representative of the Native Student Committee on Education at the University of Alaska, stated that Native students enrolling at the University are "psychologically and socially almost totally unprepared to meet and cope with the westernized university situation," and that if "these students are to find and fit themselves into today's great American social structure, they must be exposed to it at an early age and not made to feel as though they are ethnic freaks." He added that "this problem of assimilation can be either solved or alleviated only through the integration of the now de facto segregated B.I.A. schools."

Emil Notti, President of the Alaska Federation of Natives, told the Subcommittee that he often had been asked what people should be trained for. "Do we train them to stay in the village," he asked, "or do we train them to go to the city?" He said, "I think there can only be one answer to that. We give them the best education we can, and they'll decide for themselves what their future will be, and they'll have the tools to make the free choice."

Parental Involvement in Education

A recurrent theme in the remarks of Native spokesmen was that parents should be more deeply involved in the education of their children. Representative Hensley told the Subcommittee that he thought advisory school boards should be given greater authority and powers. A spokesman for the Alaska Native Brotherhood, Robert Willard, said Natives should be involved in developing plans relating to education. Emil Notti agreed, adding that a villager should be a member of the State School Board, and called for giving responsibility for schools to local people--at least as a demonstration in one geographic area. He added:

> Undoubtedly, in some of these places there has to be an educational process to get an effective board, but I think the people are very capable of becoming effective board members, especially when children are involved. And there will be a very short period of time, I think, in years, where we have an effective board. I don't think that it would hurt the school system. I think it would strengthen the school system to get the parents involved. Personally I'm not worried about whether they can do the job or not. They're going to grow with responsibility, and the only way they have to grow in responsibility, is to have it thrust upon them. I think they will rise to the challenge.

Echoing these views was Richard Frank, chairman of the Education Committee of the Fairbanks Native Association, who told the committee that the "seat of the whole problem [of education] is that we must educate the parents themselves," and whose prepared statement identified one step toward the solution of educational problems as one of motivating parents through participation in the life of the school.

Improvement in the quality of instruction has to be sought, Native spokesmen told the committee. The president of the Village Council of Minto, Peter John, stated that though Minto had had a school since 1938, none of its children had graduated from the University. He said improvements in the village school must be made. Some improvement in educational programs could come, according to Representative Hensley, if the line of authority for education in the Bureau of Indian Affairs could "be made flexible so that new ideas and techniques can be used in the schools without having to go through a tortuous bureaucratic process." He added that the Bureau and State should work together to develop textbooks and other materials keyed to the Native children's needs.

In part, what is needed, according to the statement of the Fairbanks Native Association, is more classrooms, lower teacher-pupil ratios, and the hiring of teachers only of "the highest quality, not only with the ability to teach, but the desire to teach." The Association reported it had found that in many villages teachers were apathetic toward their teaching duties, some were paternalistic, and others were unprepared to understand or cope with the villagers. "There should be an intensified formal preparation for instructors to learn the socio-economic area they are going to...the foods...the basis of the language," according to the Association. "This should also include a screening as to why persons want to go to the villages." And, expressing a view supporting the goal described by Miss Nick of Bethel, the Association added:

> It should also include motivating the instructors to teach students as ethnic equals, thereby instilling in the minds of the students that their own values and heritage are important; that they know who they are and that that knowledge will give them the self confidence to continue and excel.

The Fairbanks Native Association called also for "standard curriculums to be adhered to with emphasis on English and basic sociology and said that 'it must be remembered that English is the primary language.' Emphasis on English instruction was also urged by Woodrow Morrison, a member of the Native Student Committee on Education at the University of Alaska:

> And I've heard people wanting to preserve our culture and teach the students to be bilingual. To me, they're trying to hold back the clock.
>
> I'm proud of being a Haida Indian, but I also fully realize that, to function effectively in this society, that I have to have a full understanding of the English language, not only speak it, but I have to think in concepts of English so that when I get to the bargaining table with the white man, I can think in his terms.

Pre-school and Primary Education

Extension of Head Start programs or kindergartens to all villages was a recommendation of four of the Native leaders testifying at the hearing. Two of them explicitly favored Head Start because it was less structured or because the teachers in it are villagers.

Notti said bilingual teacher aides should be employed in the early grades in all the village schools and that the aides should be assisted in upgrading themselves to become village teachers.

Representative Hensley stated:

> The feasibility of utilizing the Native language should be explored for various regions of the state and, if found to be a spurt toward a child's educational development, should be implemented. We've heard from the Bureau and from the State at times that this is an impossibility because of the various dialects. I think we have two major regional Eskimo dialects, and I think it could be possible to develop a program utilizing the language. It's very tough on a child to have to start in the first grade without any knowledge of English. This is not true in every village, but in many, many of the small communities this is true; therefore they have perhaps one or two years, or even three, in order to get through the first grade.

Notti also urged that the hot lunch program be extended to all schools.

High School and Beyond

Miss Nick told the Subcommittee that regional junior high schools and high schools are needed in rural Alaska now. She said parents don't want their children to go away for education when they are young:

> Thirteen, 14, 15 years old is too young, especially when this means you leave your home and go to an environment which is completely different in culture and history and your Eskimo language is discouraged. Where else in the United States do kids have to leave their environment to go to high school? Nobody in the states, in the lower 48 states, comes up to Alaska to get their high school education. It is hard on the children and the parents also. This is why there's too many confused young people in Alaska.

Others also called for immediate implementation of the state's regional school plan. Emil Notti and Robert Willard also recommended an expansion of the boarding home program for secondary age youngsters from villages.

An expanded guidance counseling program is needed in the schools to help young people make decisions about their future education, Willard told the Subcommittee. A talent search to help identify potential college students is essential, he said. Hensley agreed:

> I believe that the learning abilities of the Native population have been seriously underestimated, particularly by the Bureau in the past. Many students who are college material are in trade schools. The Native student, because of the cloistered life in isolated B.I.A. dormitory schools often does not fully understand his true capabilities until he has finished high school and finds someone with the right attitude who encourages him.

Phil Kelly also agreed:

> The present de facto segregated schools place too much emphasis on vocational training and not enough on providing a good academic high school education.

Woodrow Morrison added:

> And also there's been testimony--people testifying time after time, that they want more vocational training for the Native student. In my estimation he's saying that the Indian's brain is not as good as the white man's. Because, at Mt. Edgecumbe, a student is allowed to enroll as a vocational student in the ninth grade, and to me, all Native students are potential college material until they prove otherwise, I don't think they should be prejudged and put in as a vocational student from the time he starts high school.

Willard and Hensley also called for increased opportunities for Native youth to attend college. The national budget for the Bureau of Indian Affairs, according to Willard, allocates $25 million for vocational training and only $3 million for higher education, and the state offers only fifteen scholarships for use at the University of Alaska.

A Native who does go on to college will likely have difficulties. As Willard put it, "he is at a disadvantage from the very beginning,...socially, emotionally, and economically." But whether there should be special orientation was an issue between two college students speaking before the Committee. John Angiak said:

> The thing I would like to see is that every Native college student be given a full year of orientation before he takes solid college courses...then he will feel himself what college life is...[It] will be highly effective to lower the high dropout rate in college for Natives...

Woodrow Morrison disagreed:

> This is on orientation. I was on the academic involvement committee that met with the board of regents of the University of Alaska, and one of the things we advocated now was that a freshman, regardless of whether he's Native or non-Native, when he comes to the University, that once a week--now he'll be given three credits in humanities for it--but once a week these freshmen students will sit in on a one hour seminar, and each seminar will cover a different field so that this way the student will be exposed to the different fields that are open to him, the occupational opportunities and how each field will probably relate to his own. And so, for this reason, I can't see making a Native again a special case, and making him look different by giving him a whole year of orientation, because that will lower the standards of the University.

The Fairbanks Native Association offered a concluding statement on Native education:

> Education in Rural Alaska has been mishandled, abused, underfinanced, and generally misunderstood. This must and will be alleviated, now that Alaska is no longer the 'forgotten' frontier but has become the shining North Star of the future. Although critique has been and still is severe, there are many from bottom to top in both State and B.I.A. systems who are dedicated and have done fine jobs. Also, the recent recognition of many of the problems has encouraged both systems to begin the arduous task of correcting them. Yet, for the most part, the problems still remain.

Professional persons outside the Native community are also calling for change. Educators, doctors, linguists, anthropologists, psychologists, and other professionally trained persons have observed educational programs and their consequences, and analyzed the failures. In testimony before the Senate's Special Subcommittee on Indian Education, they presented their views on the problems and, by so doing, gave support to the kinds of change that Native spokesmen said was needed.

Teacher Attitude

The problem of low levels of educational achievement among Alaska Natives, in the opinion of Dr. Arthur Hippler of the University of Alaska, can be traced to the historical development of education in Alaska and to the cultural and emotional climate in America at the time of that development. Pointing out that school teachers, who were often missionaries as well, were affected by that climate, Hippler argued:

> They came here as representatives of vast and often very arbitrary power. They themselves had tremendous power to make decisions affecting the lives of villagers with whom they resided and they often came as the autocratic purveyors of a culture which was unconsciously arrogant and ignorant to the personal needs of these culturally distinct people.
>
> But it goes beyond this, they weren't acting in some arbitrary fashion. They were part of the whole emotional climate at the time. In the middle and late 19th century, in this country most Americans--most educated Americans--held to some variance of a theory of social Darwinism which is a misapplication of Darwin's evolutionary theory, and it essentially suggests that, starting from some high point, Paris or London or Philadelphia or New York, you could rank order of all the cultures on the earth in the

> descending order away from you. In this theory, the most different from, say New York culture, was the most primitive and represented the earliest stage of human evolution. Well, when you find someone with that theory and you mix it with an aggressive, militant Christianity and an ordinary American culture imperialism, the result was usually that these American missionary teachers, representatives to the Native peoples, such as the Alaska Natives, believed in the inherent inferiority of these people and a need to bring them up to American Christian level of civilization regardless of the desires of the Natives in this matter. Obviously, Native decisions were irrelevant since they were just barely human. Now, all of this was done with the very best of intentions, you have to remember....
>
> Well, bit by bit through time, in a process which has been very well documented for American Negro populations and which has been fairly well documented for what happens to people in concentration camps and prisons as well, when children are beaten for speaking the language which they learned to speak at their mother's knee, when every single thing that they do, that comes naturally, their own natural culture is degraded in front of them as totally inadequate and irrelevant, who may know nothing about their own history, and they are given, not only an inadequate, but inaccurate, history of themselves, the result is usually, and in this case also, a self-hating and confused and traumatized group and it's really very difficult not to believe that you're not inferior when someone wealthier, better educated and more powerful than you, spends a hundred years telling you that you are inferior and does so by every kind of action that it is possible to take....

The anthropologist also told the committee that such teacher attitudes persist. In this he had the support of a village teacher, Miss Dorthea M. Taylor, who wrote the committee, stating:

> I have visited schools and attended conferences where the majority of teachers felt that the Natives were naturally inferior and acted accordingly, a detriment to the education of those Natives....

A similar view was expressed by the former Director of the College Orientation Program for Alaska Natives, Lee Salisbury:

> Although theoretically, we regard acculturation to be a two-way process of interaction and adjustment, it is a fact of life that the weaker culture will have to do most of the adapting. In Alaska, the burden of adjustment has been placed squarely upon the Native. It is his way of life which is no longer viable and must change if he is to survive in the world of the white man's cash economy.
>
> Because his people had no written language, survived on a subsistence level, and lived in virtual isolation--never developing the technological amenities which we consider the essentials of civilized living--his culture was labled "primitive," and hence, "childlike."
>
> It has been all too easy for the well-intentioned but ethnocentric teacher to regard his mission in Alaska to be one of leading the ignorant heathen to the "light." Western education is perceived as the way by which the student can be helped to rise out of his childlike, primitive state and become an adult, civilized, somehow more 'human' being.

A VISTA worker in a village, Mrs. Rosaire M. Kennedy, wrote:

> ....We have met teachers who have been with the B.I.A. in rural Alaska for five or ten years and had no more insight into the people than the average man in New York. They viewed Eskimos merely as welfare recipients who were either too stupid or lazy to learn. I feel that this lack of contact and understanding on the part of the teacher is very significant. It would seem almost impossible for a white middle class citizen to teach members of such a vastly different culture effectively without extensive training and constant dialogue with the people of the particular community he serves. Aside from this, the segregation helps to perpetuate the white superiority myth and if a man has lost his pride what motivation is there for learning.

Mrs. Kennedy also agreed with Dr. Hippler's charge that the curriculum was largely irrelevant:

> ....An Eskimo girl from Wainwright, Alaska related to us her difficulty in learning to read from the Dick and Jane series, which are still used today. She said that for the longest time she could not say 'Oak Tree Hill' because in Wainwright there are no trees or hills and she had no idea what the book was even talking about. This girl managed to survive in the educational system and has graduated from the University of Alaska but she is exceptional. What of the others who are so confused and overwhelmed by the foreign images in their books (cars, mailmen, even streets and sidewalks) that English language remains foreign to them?...
>
> This type of curriculum not only impedes the learning process (in Noorvik many of the eighth graders tested were at the fourth grade level) but impresses on the children that they are inferior to this white race that are pictured in their books....

Linguistic and Cultural Differences

Linguistic and cultural gaps contribute to the lack of success in educational efforts according to several persons who testified before the subcommittee or submitted statements to it. Miss Edith Commons, the principal teacher at a B.I.A. school in Newtok, a southwestern Alaska village, pointed out that Eskimo was spoken at home, English was learned at school and used only there, and outside of the school there was little reason or occasion to practice speaking English. Dr. Barbara Machman, psychologist with the Alaska Native Medical Center of the U. S. Public Health Service, spoke of the consequences:

> Because of its linguistic and cultural strangeness, participation in the classroom routine is experienced by many children here as exposure to criticism and to the danger of being found wanting - the aim becomes to conceal ignorance and to avoid embarrassment by saying as little as possible and keeping uninvolved. School becomes a continuously defensive ordeal to be survived.

> It is seldom the pleasurable exploration of the world or the development of one's own capacities which can be experienced only when student and teacher are free from concern about external standards of performance and united in following curiosity rather than compulsion.

External standards of performance may reinforce the negative self-image of many Alaska Native children; in the opinion of a former village teacher, now a professor at Alaska Methodist University, Gary M. Holthaus:

> An inherent belief that our culture is better than the pupils is expressed in differing ways every day. Expressions such as "dumb Native" are too common to be other than tragic. Often the teacher is led to believe this stereotyped image by the results achieved on standardized tests which are designed to be given to middle-class, American white children in the lower states. One example of this will suffice. A reading readiness test shows some automobile tires and asks students to identify what kind of vehicle they belong on. All the members of one first grade class in Bristol Bay answered that they belong on a boat. Any child in the lower states knows that tires belong on cars, so according to the test answer, these students were wrong. A teacher who does not have an understanding of local cultures may feel that the students were not only wrong but that a mistake on such a simple problem indicates that the students are "dumb." But it is the test, and the teacher, that do not know the correct answer to the test question. In Bristol Bay the most common use of tires is to hang them over the side of a fishing boat for use as "fenders" or cushions to keep the boats from being scarred by contact with docks, scows, and other boats. Even the youngest children are smart enough to know this and are mystified by the ignorance of the test's "correct" answer.

The "sharp discontinuity between schooling and other meaningful experiences" was also cited by Dr. Nachman. "To take on [school-provided] knowledge in any more than a superficial manner," she wrote, "means for the child making a break with his home and his past far more acute and irreversible than that which is required of children elsewhere."

Home and Village Life

Dr. Nachman also pointed out that the home life of the child does not prepare him for formal education. Because of the nature of his home life, the pre-school years do not provide practice in skills needed for formal schooling. "Hence, the Eskimo child," she writes, "comes to his first encounter with formal schooling equipped with far less practice than the average white child at the essential perceptual, motor, and conceptual skills upon which school learning is based." She also said that the child's home environment may interfere with his development of a capacity to sublimate:

> The use of the intellect, if it is to proceed at all beyond simple rote learning, depends upon there having occurred in childhood the development of the capacity to transform the basic instinctual energies into intellectual ones. This complex process seems to require, among other things, the displacement of sexual curiosity into other areas of knowledge, the presence of certain prohibitions upon immediate instinctual discharge, the presence of considerable cognitive input, as well as protection against too overwhelming a flooding with instinctual stimulation. It is difficult to provide the necessary conditions for this development in a crowded one-room house where the sexual activity and the destructive violence that life entails must be viewed at close range by every member of the household. Although the details of this process are debatable, there is much evidence that if it does not occur in early childhood, it cannot be accomplished later on, and that its failure to occur constitutes a permanent limitation upon the capacity to get satisfaction from intellectual activity.

The Newtok teacher, Miss Commons, outlined some relatd problems. Some children come to school hungry; they hop out of bed ad come right to school. And the juice and graham crackers, although served regularly, are not an adequate replacement for breakfast. The school lunch is not always sufficient to make up for the lack of breakfast either. Hunger also was combined with fatigue in this village. The children decided their own bedtimes and often stayed up until 10:00 p.m., playing or attending movies.

Separation from Family

All three representatives of the Alaska Native Medical Center pointed to a child's separation from his family as exceedingly hurtful. Dr. Martha Wilson of the Center stated:

> The time when the tuberculosis was in epidemic proportions is so recently passed that the older children and the adolescents were born into the thick of some of the worst of it. Many of the school population presently enrolled have, themselves, had long periods of hospitalization. Some have lost one or both parents. Some lose their parents by hospitalization temporarily but for critical segments of their lives....

Dr. Kenneth Fleshman, Chief of Pediatrics at the Center, described the problem in the United States and in Alaska:

> There is great concern among those caring for children in the rest of the United States about these nonspecific effects of hospitalization and illness. Pediatricians make every effort to keep a child at home, with his parents, when ill. If hospitalization is necessary, frequent visiting or even rooming in is often provided for a parent. Attempts are made to prepare the child for surgical or other traumatic procedures. In spite of this, many adverse effects of hospitalization are noted. An infant, six to twelve months of age, is just developing an awareness of his "self" and a trust of the parent as an individual. Separation at this time may break this trust and lead to lifetime difficulties in establishing close, trusting relationships with other persons. The preschool child often manifests separation anxiety, regression in behavior, despair and detachment. The four to six year old may be very terrified of imagined mutilation associated with surgical procedures.
>
> If these are of concern in caring for the average child in the United States, imagine the plight of the Native child who might become ill in the village, be taken to the field

> hospital (often by someone other than the parent), transferred 400 to 600 miles to the referral hospital, spend one to three months, then return home (again often escorted by a stranger). It is not hard to imagine that even though the child recovers physically, significant emotional problems may occur. It is important for the teachers to understand this since a child so affected may experience serious school and learning problems.
>
> We have seen a group of children who, as infants, were separated from their parents during the period of time that significant portions of the population were hospitalized for tuberculosis. These children are about 10 to 12 years of age, cannot relate well to their families or other persons, are failing in school, and are also failing to grow in a normal fashion physically. This has occurred even though it was the mother and not the child that was ill.
>
> There are serious long-term results of illness that handicap many Native children. They lead to learning difficulties and a need for special understanding and programs by education systems....

Dr. Nachman also told the subcommittee that separation of children from parents, together with high percentages of teacher turnover, may result in the failure of children to obtain a long-term secure relationship with at least one significant adult. As a result, she said, "capacity to delay gratification, to develop a consistent set of values, to persist in effortful activity, and to strive for long-range goals--all the necessary foundations to any real participation in education--are jeopardized."

Boarding Schools

For most Native children, separation from parents for educational ends results from the necessity of attending boarding schools to obtain secondary education. And the schools are not satisfactory in the opinion of Dr. Joseph Bloom, a private psychiatrist who was formerly Chief of the Mental Health Unit for the U. S. Public Health Service in Alaska:

> As the boarding schools now exist I think that they are the cause of serious and stubborn problems. With all the money that they spend, they are continually understaffed, both in the classroom and, especially, in the dormitories. The plans are out-dated and geared to the production of students who are ill prepared for most undertakings, be they vocational or towards a college education....
>
> From the mental health service point of view, the boarding schools don't give adequate service. There are few, if any, services available directly at the schools. When I left Alaska, Chemawa and Edgecumbe each had one full-time social worker for the entire school and access to psychiatric consultation. The B.I.A. didn't employ any full-time educational psychologists and most cases were handled when they tended to become crises rather than by picking up the situations as they developed over a period of time.
>
> There is one more problem worth mentioning, and this has to do with the isolation of the boarding schools. The children are not in their home communities, nor are they in any other communities. I have seen Mt. Edgecumbe and Chemawa: both are quite isolated and provide little healthy interaction between the students and local non-Indian communities.

But it is not only secondary schools of the Bureau of Indian Affairs that are subject to criticism. A VISTA volunteer from Akhiok wrote the subcommittee about a borough high school in Kodiak:

> In my opinion, the attitude of the Borough has seriously retarded the education of the Aleut children on Kodiak Island. In the last few months I have watched four high school students drop out and return to Akhiok. They constitute roughly half of the group which left Akhiok in the fall to attend high school. I asked why they droped out. I asked their guidance counselors in Kodiak. I asked the village teachers, and I asked the students themselves. The guidance counselors did not know why the boys had left. There are so few counselors in Kodiak and they are so overworked that they rarely get to know any students well. The village teachers were able to give more of an answer.

> Dedicated and spending their first year in Alaska, they were appalled to report that the reading level of these boys was roughly fourth or fifth grade when they started high school. Yet they were expected to do ninth or tenth grade work at the Kodiak High School. When I spoke with the boys I was told that the work was too difficult in Kodiak and that it was hard to adjust to their new surroundings.

Physical Health Factors

There are serious long-term consequences of illness that handicap many Native children, Dr. Kenneth Fleshman, Chief of Pediatrics at the Alaska Native Medical Center, told the subcommittee. Three results he cited were mental retardation, hearing loss, and iron deficiency anemia:

> Mental retardation is difficult to measure in the Alaska Native because no one has yet devised a reliable test that will exclude sociologic factors. A large number of children have definitely been identified as mentally retarded and an estimated one-half of these were previously normal but suffered permanent brain damage due to an infection such as meningitis. It would be safe to say that each Alaskan village would contain at least two school-age children who are retarded. We are fortunate that most of the recently discovered genetic causes of retardation are not present in the population.
>
> Hearing loss is probably the number one disability that will interfere with education and learning. Many surveys have indicated that 10 percent of the population have chronic ear infections and that about one-fourth of these have both ears involved with presumably decreased hearing in both ears. This is mainly based on physical examination of the ears and not on good hearing tests. At the minimum, it means 625 Native school children with a serious handicap. In addition many more (up to one-third) suffer acute infections during infancy and early childhood with frequent and prolonged drainage of pus from the ears. Although this may clear up later, its presence during the years of language formulation may permanently impair the individual's ability to communicate and learn. The United States Public Health Service, Alaska Department of Health and Welfare and private

> sectors of medicine are mounting a concerted effort to do all that is medically possible to alleviate this condition. In spite of all of our efforts, a large number of children will still have a hearing loss and will need to be educated.
>
> Visual defects do not appear to occur in an unusual frequency and vision testing and fitting of glasses is done at adequate intervals.
>
> Gross caloric malnutrition is not prevalent; however, iron deficiency anemia, common in infancy, persists up into the school age. Dietary surveys show marginal intakes of many essential nutrients. Where school lunch programs are present, it is not uncommon for over 50 percent of the daily intake to be supplied by this one meal. Contributing factors to this are not only the availability of food, but lack of knowledge about proper nutrition.

The Newtok teacher, Miss Commons, also wrote that hearing problems were a primary cause of low educational achievement. As she experienced it, ten to forty percent of the school population has draining ears or other hearing problems. Often the ear damage occurs before the child reaches school, and consistent medical care for ear infections is difficult. With hearing problems, it is doubly hard for a child to learn a second language. Children with hearing disabilities need more individual attention than most teachers can give in a regular classroom environment, and needed equipment, such as hearing aids and auditory trainers, are hard to obtain and keep in good repair.

II. CHANGES URGED

The Goals

Two different views have been voiced by Natives and non-Natives regarding the goals of education for Natives. Schools should provide the most efficient possible move into the white culture. Assimilation is not inevitable, and the Native's welfare depends upon his preserving his ethnic identity. In her testimony, Dr. Barbara Nachman stated these alternatives but added that a stand different from these was emerging. She endorsed this new position:

> It is that there are certain skills and bodies of knowledge, and ones which are very close to the heart of education, which have a utility whether one leaps wholly into the future or preserves something of a separate past. Since it is good to have as wide a range of choices as possible, that education is best which educates the person about and equips him to pursue a wide range of possibilities rather than prematurely cutting him off from alternatives and pre-empting his freedom to choose. The trend of employment and technology is such that narrow specialization on a skill tied to a specific job outlet is likely to be not only personally narrowing but even economically disadvantageous. It is impossible to predict the job market ten years hence in a rapidly changing technology. What seems the most economically practical skill at this moment may be soon totally obsolete. There is every indication that the Eskimo may be caught in an even further irony of history. We may be trying hard to instill in him the zeal for, and to equip him with the skills for competing in, a technological world just at the point when that world is ceasing to exist. Our economic competitiveness and work to earn a living may itself be becoming obsolete as more and more manual operations and semi-skilled jobs are taken over by machines and the whole economy shifts toward a condition where the old concepts of work no longer apply.
>
> In this sense the 'practical' and the 'cultural self determinism" arguments become reconciled. The education which would best equip a person (Eskimo or otherwise) to exercise choice, to survive in a fast changing technology and economy, and to get durable satisfactions from life, is an education which will

> enable him to think to learn easily whatever new content he turns to; to get pleasure out of problem solving, artistic creation, and the use of his intellect, his hands, his body; out of creative activity itself apart from the economic use to which it is put; and a broad knowledge of the world and its meanings--not a body of rote facts or a narrowly applicable trade which is drudgery to be endured as the price of survival.
>
> It is to be noted that many of these things were a part of the cultural heritage which the Eskimos might not only do well to hang on to, but to pass on to the whites.

In his discussion of goals, Professor Gary Holthaus stressed the importance of the development of pride in one's cultural heritage, but added a note suggesting agreement with Dr. Nachman:

> The self-image of Native students must be enhanced through the relationship between teacher and pupil.
>
> Student self-image should be enhanced through the materials used in the classroom. That is, appreciation for and understanding of local culture and geography should be expressed in both curriculum and materials....
>
> While learning about one's heritage is crucial, it should also be pointed out that the purpose of studying the past is never to keep students harnessed in the old ways. Knowledge of one's heritage is necessary for pride, for self-orientation, for intellectual interest. But present and future years will make demands which are radically different from those made on parents or grandparents. The most aggressively adaptable people, who are flexible enough to retain the best wisdom from their heritage, and yet willing to try new ways and experiment with new forms of social structure and personal life, will have the best chance of dealing with the culture that is emerging in Alaska.

But what is neglected, according to Dr. Michael Krauss, Professor of Linguistics at the University of Alaska, is an educational program which includes elements of culture:

> What I advocate is a sincere and enlightened effort to allow the Native to maintain his self-respect and his dignity and his identity through education. This is asking no more than

> white society does for itself. Our education has worked well for us because it has been devoted wholeheartedly to fostering these very qualities in us, teaching us to admire Greece and Rome, George Washington and Abraham Lincoln, Dick and Jane, or any other face that we can see in the mirror. We learn to respect our own ways, our own history, our own languages, our own image. This is natural and right. But, imposing this very same education on the Alaskan Native, this amounts, simply, to feeding our own pride in designing to convert these people, visibly and unalterably different from ourselves, into slavish imitations of ourselves, into second class off-whites, not first class first Americans, which they are by birthright. We must realize that exactly the same education with which we, the winners strengthen ourselves, this is, in effect, destructive to the losers....We can safely take for granted that we will continue to teach the Natives our technology, our language, our ways as best we can. There's nothing wrong with that. What needs to be changed is our monumental arrogance in teaching him only this. We must devote a portion, even if a small one, and perhaps a relatively inexpensive one, a portion from the first grade on, to Native studies, designed to promote Native pride without which every other good intention will fail. There must be some cultural continuity as well as disruption.

"A man without a culture is more desperate than a man without a country," Dr. Cliff Hartman, Alaska's Commissioner of Education, told the subcommittee.

> The emphasis, therefore, on all programs--public school, pre-school, and adult--should attempt to develop a pride in the Native culture, extending to him the human dignity that he rightfully should feel. Classroom programs should include the best that is to be retained in the Native culture and introduce the best in terms of values and attitudes of the Western culture. In this way, and only in this way, can the Native people find security and the opportunity to make choices concerning their own welfare in future years.

Father Jules Convert, S. J., a Priest at the village of Teller, said the goal of education needs rethinking:

> It seems, in general, that all our Alaska schools, B.I.A., state, or private have failed to precisely state their goal at the start in an exact manner; rather, they have bought without much thought the generally accepted thing: the

> traditional academic curriculum, sanctioned by a diploma after so many years of reasonably successful grades in a school operating more or less like thousands of other schools throughout the country, though in very different circumstances.
>
> My contention is that our Educators should more or less start from scratch and consider the Alaska Bush circumstances and what are the desirable goals; then they shall discover the original solution that will truly answer the needs of the Native youngsters at this stage of the evolution of the traditional village surroundings and way of life. Formal education must give them the tools they will need to lead a truly useful and successful life, not only as an individual, but also as citizens with responsibilities to larger groups, their community and our state.

Curriculum

A number of witnesses before the subcommittee suggested that Native studies and languages be made part of the curriculum. Dr. Hippler stated the need "to teach Alaska Natives something about their own history, their culture and language, the first two of which, most young Alaskan Natives are absolutely ignorant of."

Professor Holthaus recommended the development of a social studies curriculum for the elementary grades that would be geared to teaching the Native student about his own culture. He suggested:

> This would include units on language, cultural characteristics, customs, history and folklore. It would require the writing of our own textbooks and reading materials, drawing up a list of suggested activities for individual students and the class as a whole, listing resources available and developing a course outline to be used as a study guide. Develop a social studies unit that could be incorporated into an Alaska history course; or, better, be taught as an elective semester course at the secondary level. This would help meet the need of our older students in a remedial, short-range approach.
>
> A museum of artifacts could be developed in many villages. Village people often have examples of old crafts, artifacts, and historical documents and items that are suitable for

> display. Because they are dispersed throughout the community, they have little impact. But, if a display case (even a discarded one from the local store, or one made especially for the purpose at the school shop) could be set in a hallway at the school, the material collected could have a decided impact on Native pride and concern for their heritage. Credit could be given to the owners of the items.
>
> Library development is important. A simple project would be to set aside a special area in the school library that is reserved for good books about Alaska history, culture, geography, art, anthropology.
>
> Develop lists of resource people in the villages who could assist teachers in preparing materials; teach units on language; relate the 'old ways' to students; share insights on local history. These teacher's aides should receive appropriate remuneration for these important educational tasks. They should not be used only to crank the mimeograph, help take off the children's boots and coats, or exclusively to do those other noneducational tasks that are an annoyance to the regular teacher.

Mrs. Kennedy suggested introducing textbooks adapted to the rural Alaskan child and courses in Eskimo or Indian history, relating past cultural values to the present.

Dr. Krauss recommended that "instituting"a curriculum in Native studies, in the same sense as black studies elsewhere, is perhaps the only way to avoid a catastrophe which we have not found any way to avoid outside. He argued that it is not too late in certain places, or at least in parts of Alaska.

Speakers also called for relevant texts and materials or changing emphases. Dr. Hippler suggested the need to adapt the educational materials to the Native community at the same time that the Native child's awareness of the larger world in which he will eventually and inevitably live is expanded through meaningful education. Professor Holthaus called for a first year course in oral English "based on a linguistic approach, for grade one, so that a fair proficiency in speech could be attained by those Native students whose homes still use Native languages. Then the reading program could be tackled." Dr. Fleshman argued that "the curriculum must contain a much stronger emphasis than it now does on learning about sanitation, nutrition, basic, and especially, reproductive physiology until the time these children are able to accept and utilize the contents of the traditional United States curriculum."

Teachers, Aides, and Resources

Changes are required, the subcommittee was told, in several areas respecting teachers, aides, and resources for teaching. Dr. Bloom argued the need to pay greater attention to the grade school student and his actual level of achievement:

> Problems related to English as a second language, discontinuity of teaching staff, inadequate preparation of teachers for cross-cultural living, significant health proglems, housing problems and other family crises, lack of parental involvement in the school all tend to mitigate against the Native child's attaining age and grade specific levels of achievement..... Imaginative plans for attaining continuity of teaching personnel and emphasis on bilingual teaching staff must be undertaken; and this obviously means much wider training of Native people to participate in the education programs, as well as promoting empathy in the non-Native teachers, so that a sense of community can be fostered in the teachers. There also should be an expanded traveling team concept of cross-discipline professionals who could work productively as consultants with the day school people. Educational, psychological and anthropological advice is sorely needed in every day school I saw. Unified training procedures must be undertaken, again an impossibility given a dual system. Imaginative programs for training both teacher aides and new teachers have been

> developed at the University of Alaska, but there have been for too few people, and limited by inadequate financial resources for followup and continued education.

Dr. Hippler considered the need for better quality and more adequately trained teachers as a basic element in the improvement of educational opportunity. "It's not that there aren't good teachers in Alaska," he added, "it's just that the percentages unfortunately, regardless of whether you're talking about the B.I.A. schools, state schools or local schools, are not high enough."

Dr. Krauss maintained that:

> teachers should be more carefully screened, at least to weed out the bigots, who still constitute a surprising proportion of the population of the teachers for Natives. They often live, bigoted or not, in regal isolation, intellectual, social, and material isolation from the rest of the village. Instead, they should be required to take an interest in, and to encourage actively the local Native heritage. At present, there is no requirement whatever, that to qualify for the bush, the teacher need know anything of the cultural heritage or special affairs of these people that he's going to teach. Ultimately, we should hope that the Native and the teacher become one and the same person.

Miss Taylor called for improved training programs for the teachers of rural schools. She suggested that "the dedicated, innovating rural teachers should be made known so those who wish to improve could get in contact with them. We have many excellent rural school teachers who work year after year with virtually no encouragement or recognition."

Mr. Paul Dixon, a consultant to the Village Council President's Association, praised the use of teacher aides but called for a continuing program of training. He suggested "doubling the number of aides with one half being given leave each year for upgrading personal academic achievement. In this way perhaps many would be encouraged to enter the professional teaching vocation."

Dr. Nachman called for the provision of highly trained supervision and in-service training on the local level to make the use of less highly trained and experienced teachers more feasible. She also suggested that "social promotion be eliminated and that teaching staff and facilities be increased so that all children capable of learning can acquire the basic skills."

Dr. Hartman explained that the state is making efforts in various ways to improve facilities, equipment, and staff in the 100 schools under the operation and administration of the Department of Education. "This critical need must be met," he maintained, "if students are to be successful in a secondary program. More funds are needed for staff in-service education and training, since many teachers, of necessity, must be recruited from the 'South 48.' Courses in Native arts and crafts, Native dialect, anthropology, etc., are essential ingredients in the in-service program. The University of Alaska, the Northwest Regional Educational Laboratory, and state operated schools, are involved in projects to develop relevant instructional materials for our Native students."

Pre-School and Post-Secondary Education

Dr. Hippler pointed out an urgent need to enrich the immediate pre-school experience (such as Head Start programs) and to expand programs such as Upward Bound and college orientation programs for Alaska Natives. Dr. Nachman recommended that pre-school and adult education be recognized as essential to the success of the regular school program and made an integral part of it.

Mr. Dixon told of his experience with vocational education programs and urged that they be expanded:

> Vocational Education has appeared as an education opportunity eagerly sought by a multitude of village people. This phase of education programming holds some of the greatest promise, yet has not really started to reach its potential. Until very recent months the most serious holdback has been the lack of funds. Like adult basic education, funding has been a drop in the bucket against what is actually required. Another major drawback has been the utter confusion and unnecessary complication in law and regulation of programs....
>
> Our experience has also been that these same men, given the right opportunity, readily acquire employable skills that allow them to shift from subsistence economy to a practical money economy. Vocational education at both high school and adult levels then becomes an item of prime importance to the future of your whole area. The opportunity is now present to expand the vocational education effort to further centers of population and a pattern has now become very obvious that a serious look should be given further to expand the vocational education programs of Bethel and St. Marys to include other locations; particularly where high schools might be located.

Dr. Hartman pointed to pre-school education and adult education as two of the critical needs:

> ...A critical need in rural Alaska is pre-school education. This involves programs for the three-and four-year olds, as well as kindergarten experiences. It is estimated that there are 4,000 students in rural Alaska, ages 3 through 5. To meet the needs of this number would require 200 teachers trained in pre-school and early childhood education, an equal number of teacher aides, and a minimum of 200 classrooms. Research has shown beyond a doubt that organized

> social and educational experiences at this early age have the greatest impact on the development of language, cultural, and social habits and attitudes as compared to any other period in a child's educational development.
>
> Another critical need in rural Alaska is adult education. Experiences for students become more meaningful and valuable if a parallel program in adult education is carried out. Such education should not include only the development of skills for jobs, but a set of social and economic values as well.

Parental Involvement

The theme of parental involvement struck by Native spokesmen was echoed by others. Dr. Krauss told the subcommittee:

> In many parts of Alaska the Native culture is still very much alive and the language is still viable. In many places, only parts of the culture are remembered, and the children no longer speak the language, but everywhere there is still much wealth to build on. The parents and elders, many of whom have sacrificed their way in order that the children should learn the new, should be brought into the educational process instead of being alienated, and their role and their dignity effaced by it. This is essential to the child's respect for his parents and for himself.

Dr. Joseph Bloom wrote urging similar participation, and pointed to the coming settlement of land claims and protests as an opportunity:

> I believe that through their Associations, the Native people should have a substantial input in determining the direction of education for their children. Further, I think that their ability to have a weighty voice in these deliberations will depend mainly on the settlement of the Native land claims and the amount of resources and power it places in the hands of the Native leadership. I would see this as the key determinant for the potentially strong participation of the Native people in any program, be it education, health, etc. This area cannot be overstated; the lessons of reservations, paternalism, isolation, cultural alienation without access toward reorientation of cultural goals, should be clear by

> now. The Native land claims and potential settlement are without any doubt the most important situation in current Alaska. It offers the possibility of coordinated planning for changing institutions, involving the people themselves, a possibility which does not exist in Alaska currently and indeed exists in few places in this country.

Secondary Schooling

Mr. Dixon told the Committee that the typical southwestern village has 15 to 18 students away from home attending high school and probably an equal number of potential students not in high school because of parental objections to their being sent long distances away, financial difficulties, or other reasons. Mrs. Kennedy called for ending "the present system of sending students to segregated high schools thousands of miles from home." Noting that the subject of regional high schools had come up numerous times during the hearing, Dr. Krauss said:

> I would prefer to say at this point that as long as the policy is, in any case, to remove and alienate the children spiritually from their homes, I think it's relatively unimportant where this process physically takes place.

While preferring regional high schools over distant boarding schools, Dr. Bloom offered a caution to decision makers:

> Although the regional high school provides the type of situation which I believe is much healthier for the child and family, it will still face serious problems of teacher recruitment, training and retention. This is because of the isolation of rural Alaska and is the problem of other regional institutions in Alaska such as the PHS hospitals. There is little to suggest that this is not the case at present with the functioning regional schools. This again leads us to the idea of stronger participation by the Native people themselves in the education of their children. There is need for an emphasis on training of Native people on a large scale who can work in the schools, both in teaching and administration.

> Another area of concern to me as a psychiatrist is the poorly planned introduction of regional schools into communities which already have substantial problems due to cultural change, lack of job opportunities, housing shortages, ill health. There is mounting evidence in the field of psychiatric epidemiology that there are communities which can be described as socio-culturally organized or disorganized.
>
> Although formal field studies have not been done in Alaska, there is sufficient evidence to support the idea that many of the rural Alaskan communities can be viewed as 'disorganized communities.' This applies most particularly to some of the larger rural communities, rapidly growing towns which are intermediary points between the Native villages and the urban centers. It is these larger rural communities, which are the natural sites for regional high schools as these communities now function as regional centers for other state and federal institutions and private enterprises.
>
> It should be clear that haphazard introduction of regional high schools into socio-culturally disorganized towns would increase educational problems, rather than improve the education picture. What I am advocating is a balanced and coordinated attempt at planning so that the regional school develops in concert with efforts at regional planning. The emphasis should be on the process of reintegrating disorganized communities. There are methods of approach along this line which I will not discuss here since this is not the central topic.
>
> In conclusion, what is needed is the development of regional high schools in towns where the students can learn in an atmosphere of hope rather than despair. The regional school must be part and parcel of a regional plan for economic and social development.

A Broad Recommendation to Decision Makers

The first recommendation made by Dr. Nachman was that "the under-education of Native youth be recognized as a universal rather than a special, individual problem, and approached accordingly." As a preface to the recommendation, she wrote:

The near universal problems of bilingualism and educational retardation have been mistaken for individual problems of mental retardation or emotional disorder and have hence been dealt with, if at all, as 'special education.' They have thus been accorded the limited, peripheral, patch-work attention and resources which such problems receive rather than being attacked as a circumstance basic to the entire educational effort.

The small size of the Indian-Eskimo population has illogically been used as a basis for assuming that small efforts would suffice. These are problems which have to do with basic lacunae in the educational development of nearly all Eskimo-Indian youth. They cannot be remedied on in a year or two and are most especially resistant to change after early childhood is passed. They are, however, like many social problems, not necessarily perpetual but ones which are perpetuated from one generation to the next, so that if sufficient resources were expended to truly eliminate them in one generation they could be eliminated once and for all.

Chapter IV

Move Toward Change

I. CONSOLIDATION OF THE DUAL SYSTEM OF EDUCATION

Transfer of all federal schools to state administration is a goal on which both state and Bureau of Indian Affairs officials concurred in a formal agreement, and since 1962 thirty schools have been transferred. The basis for the agreement, as explained in state plans and publications, is concern over problems inherent in the existence and operation of two separate school systems within Alaska. Time-staging of the transfers is made necessary by the financial inability of the state to assume operation of all schools--at least until this time. A plan outlined by the state lists eleven schools to be transferred to the state on July 1, 1969, fifteen on July 1, 1970, and an additional fifteen on July 1, 1971. The exact number of schools to be transferred in later years has not been finally agreed upon. Only four of the eleven schools scheduled for transfer by July 1, 1969, were actually transferred. The state and B.I.A. are holding discussions in order to develop better communication and a more realistic time-table for consolidation of the dual system.

Transfer of schools from the federal to the state system occurs only when mutual readiness for such transfer exists--adequate school facilities, available commercial transportation, and community readiness to accept state administration. In reference to the last criterion, obtaining community consent to a transfer is occasionally a barrier to the mutually agreed upon plans of state and federal authorities. For a variety of reasons, often relating to a fear of the loss of other B.I.A. services, villagers may reject the opportunity of having state instead of federal administration.

II. REGIONAL HIGH SCHOOLS

Quite possibly, the educational problems causing the greatest concern in Alaska today are related to the fact that many students are "exported" out of the state for high school instruction, and other students attend schools within the state which are far from their homes. The regional high school concept is but one attempt to provide educational opportunity for all Alaskan pupils within the borders of Alaska--and closer to their own communities. The Alaska State Board of Education, in its "Prospectus for Rural Education in Alaska" (January 1969), reaffirms the state's commitment to regional schools. The Board proposed that larger regional high schools be located at Nome, Kodiak, Bethel, Anchorage, Fairbanks, and Sitka. A number of smaller area secondary schools (which might offer programs through the tenth grade only) were proposed initially to be developed at Dillingham, Delta, Fort Yukon, and Tok, with five others anticipated but not named as yet. These smaller area schools would have cottage-type boarding units rather than employing the large dormitory plan. An agreement between the state and B.I.A. regarding large regional schools calls for the state to build the classrooms and the B.I.A. to build the dormitories.

At the Beltz School in Nome the classrooms and the 165-bed dormitory are operational. Additional classrooms necessary to consolidate the Beltz and Nome schools are in the initial planning stage. At Kodiak the classrooms and dormitory are completed. Classrooms for the Bethel Regional School are at the stage where the initial architectural drawings are being reviewed. A 20-bed dormitory was opened this fall in Tok.

The complexities of planning which involve two governmental agencies, one state and one federal, with their dependence upon involvement of other groups have prevented the rapid development of the regional high school concept.

III. STUDIES IN PROGRESS

Several important studies are under way which will have considerable impact upon the direction Alaska education will take in future years. The Stanford Research Institute is planning guidelines and recommendations for the state based on the projected physical, economic, and social needs of the state and the likely resources available to meet these needs over the next five years. Emphasis will be placed on defining alternative sequences of steps the state can take to provide for orderly and sound economic growth, to minimize inflationary effects, and to make responsible use of financial resources soon to be available from oil industry activity in the North Slope area. Particular emphasis will be placed on developing legislative programs consistent with the needs and resources of Alaska and with the budget documents to be submitted to the legislature of Alaska in January 1970.

The Brookings Institution was employed by the Legislative Council to conduct four seminars designed to provide the legislature with information related to matters of major concern in the state. More than 100 Alaskans were invited to participate in these seminars. The first of these sessions was held in Anchorage November 9-12, 1969, and dealt with the "Financial Foundations for Future Alaska." The second seminar was conducted November 23-26, 1969, on the "Use of Human Resources in the Future of Alaska." The third meeting was held December 7-10, 1969, and related to the "Quality of the Natural Environment." The final session was scheduled for December 14-16, 1969, and considered "Alternative Futures for the State of Alaska."

The Advisory Council for State Financial Support to Public Schools, assisted by consultants headed by Dr. H. Thomas James of Stanford University, has studied and discussed ways in which schools might be funded. Problems related to school finance--physical facilities, educational programs, and school organization--have also received considerable attention. Preliminary findings and action of the Council were published on October 14, 1969, and provided a basis for discussion of some of the major issues relating to education in Alaska.

Alaskan educators and Northwest Regional Educational Laboratory staff members began planning cooperative programs more than three years ago. The first step was to survey hundreds of people in the state and compile a list of educational priorities. Two characteristics of the state--its sparse population and the large percentage of Native children--held particular implications in evaluating possible programs. After analyzing their needs, the educators selected three areas which held the most promise for significant statewide improvements. This analysis resulted in the establishment of three programs--one to provide teachers with new classroom capabilities, one to improve education for children from different cultural backgrounds, and one to improve instruction in small, isolated schools. Expansion, modification, and evaluation of these programs is in progress.

In addition to outside organizations engaged in studies in Alaska, the State Department of Education has conducted a needs assessment for the Seward Peninsula. Data collected will provide information required for the proper planning of a regional high school complex to be constructed in this region. Types of data collected include current and projected school enrollment; desired educational outcomes as envisioned by students, teachers, parents, and employers; and present abilities of potential students.

Other studies too numerous to mention are being conducted throughout the state and local communities. The Alaska Department of Labor is engaged in an Occupational Research Program during the

1970 fiscal year which will consist of four parts: (1) an occupational survey of Alaskan employers, (2) an occupational survey of firms outside Alaska, (3) a survey of schools and training institutions, and (4) a survey of individuals in Alaska.

A 1970 White House Conference on Children and Youth will be held which will involve participation by many different groups. An effort will be made to gather information from all youth-oriented organizations and agencies in Alaska. Individuals contacted through community surveys and youth contacted through school surveys will have an opportunity to express their opinions about services, conditions, and issues affecting children in the state. The data collected during the next few months will comprise material for the Governor's report and will provide information needed to plan a program of action for Alaska.

Local communities and individual school districts are also active in assessing educational problems. Several demonstration projects of considerable merit are currently under way. Future reports to the Commission might well include an expanded description of projects which have implications for cross-cultural education in Alaska.

IV. LOOKING FOR NEW DIRECTIONS

Change for the sake of change is not justified. However, the record of achievement for Alaska's Native school children is far from impressive. The traditional school program, as presently organized, exerts little influence on the learning of the culturally different student. Academic success of pupils is more closely related to socio-economic background than to the fact that they attend specific schools.

It is essential, therefore, that we provide leadership in developing new programs and remedial measures which transcend the present organizational and curricular structure of the educational enterprise. At the very least, schools must coordinate their efforts with those of other agencies which are working in related fields. More practically, the schools must expand their present scope vertically and horizontally to include younger and older age groups and add supplementary and enrichment programs to the curriculum.

The educational priorities identified by members of the Commission reflect a clear recognition of the fact that new directions are needed and that mere revisions of traditional practices will not suffice.

Re-definition of Basic Goals of Education

Conceptions of the primary goals of education for Alaskan Natives are contradictory and inconsistent. Is the primary purpose of education to provide occupational competence in a Western society or to equip Native youth to cope with their village environment? Or is the development of an educational program designed to create an enhanced self-concept on the part of the cultural minorities of paramount importance? Can a utopian curriculum be developed which will serve many purposes? Too often in the past, individuals and groups who were far removed from the educational process or who had little stake in the outcome have grappled with the dilemma of educational priorities, only to discover that their decisions did not reflect the problems and goals of the group being served.

Commission members see the re-definition of relevant, cogent educational goals as an area of high priority--indeed, many consider it to be the most pressing problem under discussion.

Community Involvement--Local Control--Decentralization

The Commission believes that a greater role in educational policy-making should be transferred to representatives of Alaska's cultural minority groups. Members of the Native community must have the opportunity to determine the type of education which their children are to receive. Decisions which will result in drastic upheavals in the lives of culturally diverse children should not be made solely by educators, psychologists, or anthropologists, regardless of their noble intentions and motives. Involvement by members of the Native community must not be at a superficial level nor serve as a device simply to better acquaint parents with the previously determined aims and objectives established by the schools. Rather, major educational directions must be determined by community members themselves--drawing, of course, upon the specialized knowledge of experts in relevant disciplines.

Preparation of community leaders for an expanded role in educational policy is required. Adult education related to the development of leadership skills must be provided. Specific information relevant to the expectations of enlightened school board members, with particular emphasis on rural school problems and issues, may help to clarify the ubiquitous question of what constitutes policy-making as differentiated from administration of schools.

Involvement of local citizens can assume many dimensions. A number of projects[1] are under way which can help to bridge the gulf which exists between the school and the community and can provide avenues of communication beneficial to all concerned.

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[1] A Boarding School Advisory Committee (Project .0079) established by the Bureau of Indian Affairs is designed specifically to provide a channel of communication on the village level, the agency level, and the area level for parents of students who attend B.I.A. schools. This project is an attempt to involve the entire Alaskan Native community in decision-making relevant to day-school and boarding school operations.

Eighty teacher aides (Project .0024) who will provide services in day schools throughout Alaska are to be employed by the Bureau of Indian Affairs. In addition, an in-service training element exists within the scope of this project which will allow the B.I.A. to send two media-aides to Brigham City, Utah, for instruction in skills required to organize small day-school libraries. Money is also available for training eight new media-aides at Portland Community College in all phases of audiovisual media production during the 1970 summer session.

In addition to teacher aide programs organized and carried out by the B.I.A., the state has submitted a proposal to the U. S. Office of Education for funding a Career Opportunities Program combined with a Teacher Corps program. The project will include thirty teacher aides, thirty teacher corpsmen, and ten team leaders.

Additional projects which provide for local participation in the educational program are clearly warranted. Attention should be given to the many opportunities available which allow children to learn from their peers. We know that a pupil's achievement is closely related to the educational backgrounds and aspirations of other students in the school. Frank Riessman has described an experiment conducted in Flint, Michigan, in which minority-group fourth grade pupils with reading difficulties were tutored by sixth grade students who also had reading problems. The fourth graders made considerable progress, and the sixth graders also learned from the experiment.

After-school study centers staffed by local residents provide a desirable link between school and community. These centers could provide expansion of regular school offerings in fields such as Native art and music as well as reinforcement of basic skills. Story-telling, encompassing tribal legends, could occupy a portion of the extended school day.

Pre-school programs such as the reading mothers' program, whereby local parents provide story activities to four-and five-year olds, contribute to the strengthening of ties between home and school. Similarly, Native songs presented by older adults in the village, especially the men, can serve the same purpose.

Teams consisting of one leader, three corpsmen, and three aides will be placed in ten rural communities. In conjunction with Alaska Methodist University and the University of Alaska, college work which is applicable toward the baccalaureate degree will be offered in the villages. Participant recruitment will draw almost soley from qualified Alaskan Natives.

Mothers can be selected from parents of children who participate in the plan and can receive a nominal hourly wage for their efforts. Results from experiments of this type indicate that children who have had such pre-school language experiences enter school with an improved vocabulary and with less fear of school than those with no prior exposure to school-associated activities.

Utilization of the services of indigenous personnel can serve a number of different purposes. Not only can it improve the lines of communication between school and community, but such activities can enrich tremendously the educational programs afforded rural school pupils. It is believed impractical at the present time to require that teachers be proficient in Eskimo and Indian dialects spoken in communities where they are to be assigned, though the gaining of such proficiency ought to be encouraged. But through involvement of local citizens in the educational program, instruction in Native languages can be provided which will assist the student learner in the transition from one language to another and help establish the respectability of the Native student's mother tongue through having it used in the instructional program.

V. CURRICULAR CHANGES

Culturally Relevant Materials

A beginning has been made in efforts to introduce culturally relevant materials into the rural school curriculum.[1] The Alaska

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[1] In Kake, a project is under way which supplements the ungraded individualized program in the primary grades. Members

Readers, now utilized on an experimental basis in selected schools, are presently being evaluated in terms of their appropriateness for rural school children and will be revised accordingly.

Despite scattered efforts to provide culturally relevant materials for the schools, much remains to be done. Ethnic studies for Native and non-Native students alike would provide a basis for better understanding of the variation in cultural values of the diverse population in our state. Alaska is in dire need of a good history which would stress the developments of the state and the social organization and ethnic composition of its citizenry rather than emphasizing the exploits of Vitus Bering. Existing histories are generally poorly researched and written and are incontestably inappropriate for use in the elementary and secondary schools of Alaska. Similarly, instructional units in science could be developed which would be relevant to the environment and ecology of the North.

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of the community are involved in recording aspects of the Tlingit culture for instructional purposes. Similarly, in Klawock a project has been approved which involves Native teachers who instruct pupils in Tlingit history, legends, art, songs, and language. This program is scheduled for forty-five minutes each school day.

The Bureau of Indian Affairs has developed an Instructional Materials program (Project .0027) to provide materials designed specifically for pupils in rural day schools. Media centers are in operation at Barrow, Kotzebue, and Bethel. Each center serves the schools in its particular area. Fifteen Alaskan Natives are currently employed in these three locations.

The Bureau of Indian Affairs has contracted with ABT Associates in Cambridge, Massachusetts, to develop a culturally relevant social studies program (Project Necessities). Results of this project are not ready for dissemination.

Additional examples of instructional materials culturally irrelevant for the Alaskan student can be cited in virtually every subject area which points to the necessity of developing appropriate materials for use in the Alaskan environment.

New Instructional Strategies

A basic tenet of any successful educational program for the culturally diverse is that it builds upon the child's strengths rather than penalizing him unduly for his cultural and environmental differences. Such programs are often physically oriented rather than verbal in nature. Role-playing has been used effectively in numerous situations to provide an opportunity for acting out a situation rather than relying on discussion or abstract reasoning.

Indian and Eskimo children typically approach a learning situation from an inductive rather than a deductive base. Their experience is such that they tend to move from particulars to generalizations rather than vice-versa, which may account for the fact that many rural school children do well in computational mathematics but poorly in comprehensional problems. Inductive reasoning patterns, common among minority groups, lend themselves to programmed instructional materials which may be especially beneficial in educational programs for Alaskan youth.

Since motivational patterns for culturally diverse students differ from those of members of the dominant society, instructional techniques stressing meaningful reward must be developed by teachers to avoid alienation of the children being taught. School marks may mean little to the parent who has not gone to school. Consequently, the same reward for high grades which would be expected of the child whose family pressures demand high achievement may not exist among members of a cultural minority who have no reason to place emphasis on individual achievement.

Early Childhood Education

As an illustration of the need for expanded programs of early childhood education, more than one hundred applications from villages for Head Start programs were submitted which could not be funded. The number of applications indicates both the need for early childhood education and the value to be attained from such programs.

A number of ad hoc pre-school programs are being carried out in various communities with no guidance or support from outside agencies. These programs while indicative of local initiative and concern for services for pre-schoolers, do lack professional guidance and would be strengthened by additional outside resources.

In most discussions of priorities for rural Alaska, the need for early childhood education is without exception high on the list.

Child Care Centers

Child care centers include a range of establishments serving children from birth to the age of formal entry into the first grade.

In Alaska, a need exists for this entire range of facilities. A high percentage of Alaskan mothers work from economic necessity. Yet few centers are available to provide care and instruction for the pre-school children of working mothers.

Instruction in day care centers must not be confused with provision of academically oriented programs. Quite the contrary, an unhealthy trend is apparent to introduce activities to pre-schoolers which are more appropriate for those in the kindergarten or first grade classes. More importantly, there is need for attention to physical health, nutrition, and sensory stimuli. With the common confinement of young children in close quarters, caused in part by severe weather conditions, outdoor play is restricted. Day-care facilities must provide enrichment for children--enrichment appropriate to the developmental level of the child. In summary:

(1) Programs are needed for all children up to the ages of five or six.

(2) Attention must be paid to physical well being, particularly in the earliest years and in remote communities.

(3) The sensory environment of children in isolated communities must be enriched, particularly in light of their typically restricted, confined environment.

Teaching English as a Second Language

Teachers in Alaska's rural schools rarely, if ever, speak the Native language indigenous to the community in which they work.

With isolated exceptions, such as the institute taught at Alaska Methodist University during the summer of 1969 (made possible by the Education Professions Development Act), and the Alaska Rural School Project at the University of Alaska, no course of study designed to prepare teachers to instruct English as a second language is available in the state. The absence of such preparation for teachers is especially glaring in light of the widespread use of Native languages in isolated communities.

That traditional methods of teaching English (designed for children who know no other language) are inappropriate is obvious. While it is probably too ambitious to expect to prepare all rural school teachers in the skills required for teaching English as a second language, a beginning must be made. Emphasis should be given to the instruction of aides and other school workers, most of whom already know the Native language spoken in their community, in the techniques of teaching English. Workshops, programmed instruction, and field training should be employed to disseminate these skills as rapidly as possible.

Adult Education

Expansion of opportunities for adult education is sorely needed. Adequate steps should be taken to assure that adult education in the state be comprehensive in scope, of meaningful content, and of adequate quality in keeping with the needs of the state and the potential of its population. Over-emphasis of one aspect of adult education will ultimately result in serious gaps in other areas and will inevitably lead to public dissatisfaction and costly remedial adjustments to the system at a later date.

Little question remains that the petroleum industry will supply an important foundation for the state's economy. The implications for adult education planning are many. The principal needs will be to provide for continuing and higher education of many kinds for a wide range of needs. These needs range from short-term intensive training in new techniques for skills associated with automation and construction to applied knowledge in manpower management and the physical sciences. It will necessarily include learning transmitted in situations ranging from the formal classroom and laboratory to national and international symposiums to exchange information and ideas at the highest echelons of business, government, and industry.

Educational planning for the one-fifth of the population classed as rural, which is largely economically and socially disadvantaged, must be programmed and executed differently than that offered to the urban population. Differences in urban population life-styles require specialized planning as well, but with a different relationship to time and facility. Urban adult education forecasts must provide the means to meet the needs of disadvantaged minorities who will follow increased employment opportunities in Alaska, and thus increase the demand for adult basic education.

Improved Professional Development of Teachers

The importance of careful selection and preparation (through pre-service and in-service training) of teachers for Alaskan Native pupils cannot be over-emphasized. Reference has been made to programs of teacher education which will provide for the training of Alaskan Natives to prepare them for rural school assignments.

Additionally, the Rural School Project of the University of Alaska provides for pre-service education of some of the teachers selected for assignment in Alaska's remote schools. The objectives of the summer institutes conducted by the University of Alaska include the preparation of new teachers with the techniques, insights, and attitudes necessary for successful teaching in the culturally atypical and often disadvantaged surroundings of rural Alaska: An additional purpose of the Project is to augment summer institute training through the development and dissemination to all teachers of special teaching techniques and materials appropriate to the Alaskan village environment. The program should be expanded substantially.

Countless institutes (both summer and academic year) are conducted throughout the country with the objective of preparing teachers to work more effectively with minority groups. Evaluators of these programs say:

1. There should be joint planning by institutions of higher learning, school systems, and the cultural minorities themselves.

2. Racial and ethnic integration must become a reality at all levels of operation: staff, participants and pupils in the practicum.

3. There must be openness to new ideas at various levels: administrative, teaching, community agencies and family.

4. Flexibility of program development should be increased without detriment to goals and standards.

5. Teacher-education must be two-fold in approach: first to seek understanding of the culturally different, and then to give assistance in translating such understandings into teaching behavior.

6. More emphasis should be placed upon developing and utilizing new instructional strategies and materials which have special reference to the disadvantaged.

7. Instructional content should stress teaching as related to personality variables of pupils, affective aspects of learning and analysis of the special diagnostic competence required for teaching minority group children as well as instruction in the foundations of social and behavioral sciences.

8. Programs of individual and group counseling should be stressed which help develop ego strength in participants.

9. Evaluation should be an integral part of every program.

Data Collection

While it has been said that Alaska is "over researched," the truth is that basic data required for intelligent decision making are all too frequently lacking. The need, therefore, for data collection in Alaska assumes two dimensions. As stated in the purposes of the Commission, one need is for a clearinghouse to provide for coordination of programs and proposals related to cross-cultural education. The second dimension is the need for collection and dissemination of information not currently available which is essential to program planning and further research.

In light of the vast accumulation of knowledge in fields relating to cross-cultural education, traditional methods of locating information no longer suffice. Techniques have been developed to record, organize, store, retrieve and transmit data more effectively than ever before. The more highly developed knowledge-storage and knowledge-retrieval systems provide that information can be stored on magnetic tape for use by an electronic computer. Automatic print-outs of this information can be made available when required with little expense.

Educational decisions are required each day. That these vital decisions are often made intuitively and without reference to pertinent information is inexcusable in this technological age.

Adequate Facilities

School facilities seldom exist which are designed with sufficient flexibility to accommodate creative, experimental educational programs. Too often, physical plants are planned and constructed with little regard for the instructional activities which are to occur in these buildings. Space is seldom adequate. Typically, instructional personnel have no opportunity to consult with those responsible for school plant planning and construction. School facility specialists are badly needed who can interpret viable educational programs, communicate readily with those engaged in teaching, and relate information obtained to the development of building designs appropriate for rural Alaska.